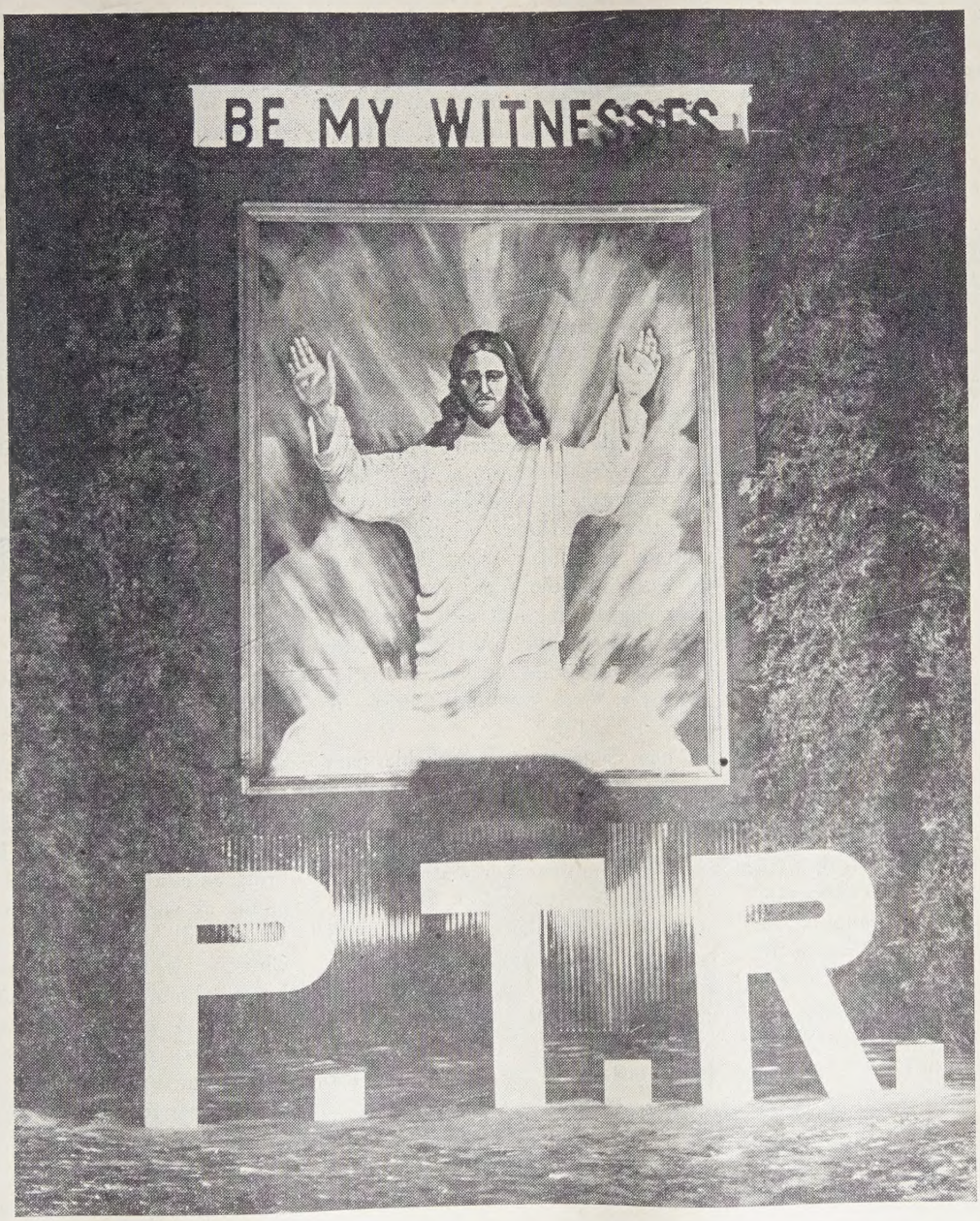
Lutheran Herald



tdoor display at Ascension Lutheran Church, Milwaukee, Wisconsin, prior to the P-T-R Mission. The artist is . Nelson Stofflet, a member of Ascension congregation.

LUME XXXIX MINNEAPOLIS, MINN., OCTOBER 11, 1955 NUMBER 41

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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"Ever One God"

Reviewed by
Fernanda Urberg Malm

"Ever One God," a novel by Robert W. Lutnes. Augsburg Publishing House, Minneapolis. Cloth. 365 pages. $3.50.

A very understandable characteristic of the refugee camp all over the world is the spiritual, intellectual and emotional conflict continuing on within each one of its residents.

Little has been written about this phase of the refugee and his fellow displaced persons. On the one hand is the remnant of fear because of the past, the sense of loss of the old; on

The Book

the other, the hopefulness of the future, yet the fear that perhaps this hope also will be thwarted. Any individual's interpretation of the future will have to be determined to some degree by his earlier experiences.

In the German refugee camp for many years there has been the fear of Communist domination. Many of the displaced persons inhabiting these camps have had sad experiences behind the Iron Curtain. A battle in each individual develops as he turns to free countries for refuge. Can he receive the assurance needed for migrating, or will the free country fail him? Then confusion and humility come into his consciousness. Many deep emotional and psychological problems must be resolved within the weary wanderer in these camps.

It is his faith in God that gives him genuine hope. And, the faith that there are also others who hold the Word of God and faith in His Son as their most cherished possessions gives the displaced person hope to look to the future, relegating to the subconscious the experiences of yesteryear. It is that belief in the Communion of Saints which makes him again able to trust his fellowmen.

Zilja Osis, a young Latvian widow in a German refugee camp, heroine of *Ever One God,* is an example of such a confused and humiliated displaced person, prayerfully hoping to come to the United States. Her problems are heightened by the illness of her young daughter Maie as well as by the attempts of her Latvian friend Stoolz to keep her in Europe near the old culture. Her faith in God and His Word gives her strength to continue her struggle to get to America.

In the resettlement office Zilja is interviewed by Philip Ward, a cynical U. S. citizen, who scorns God, quite confident in his own power. However, Philip finds himself drawn not only to beautiful Zilja but also to "her" Book, as Philip calls it. After risking twenty-four dangerous hours behind the Iron Curtain for Zilja's sake, Philip continues reading the Word and comes to an understanding of faith, hope and love. Pastor Lutnes puts it this way: "Like a little child, he opened his lips in prayer, 'God—my God; Christ—my Lord. . . . !' "

Then comes this remarkable paragraph: "Outside, a jagged streak of lightning jumped from one dark cloud to another, ripping it open with a crack and rumble. A lone drop of rain splashed on the window, trickling a clean path through the dry dust gathered there. Then another, and another, and another, until the glass glistened and shone from its heavenly washing."

Only one who has had the background, training, and experience of Pastor Lutnes could so artistica weave so much information, emoti psychological thought, as well as Scr ture, into a novel. Carefully cho portions of Scripture from Gen through the Ascension story fit i the novel as an integral part of These portions, plus the entire hyr "Jesus, Priceless Treasure," put i the book the message of the crucif and risen Lord Jesus Christ.

Here is a story which does not viate from orthodoxy of Christian terpretation. It represents a piece good narrative technique. In it rapid movement and high artistic cellence. It is a book which one wo

The Author

not willingly lay aside unfinished. musical cadences, the climaxes, c trasts, and careful shadings of tone its word pictures are beautiful.

Pastor Lutnes, one of our own m trained in our own schools, has duced a Christian novel which sho bring entertainment and inspiratio adults as well as youth. It is a b which will be a welcome addition Church, Ladies' Aid, and Lut League libraries. It will also mak nice gift. I would recommend it a book which should be requested a or presented to public libraries high school libraries.

LUTHERAN HERALD O. G. Malmin, Edi
CARMEN MITCHELL, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News E*
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VOLUME XXXIX . . . NUMBER 41
Minneapolis, Minn., Oct. 11, 1955

Lutheran Herald

A Tale From Texas

David R. Vaaler, Pastor
The Lutheran Church of the Good Shepherd
Houston, Texas

This is a story which concerns four per cent of the total Lutheran constituency of the State of Texas, a state in which only one and one-half per cent of its citizens claim membership in any Lutheran Church. This is a story which could be minimized because of the few people and congregations involved. Nevertheless, it is a story which illustrates the effectiveness of our Church's program of planting new congregations strategically—of beginning Home Mission work in areas where the new church will materially affect and influence far more people than are found on its membership rolls. This then is the story of our Church in Texas—a state which no one is ever permitted to forget exists, a state in which new mission opportunities are developing every day.

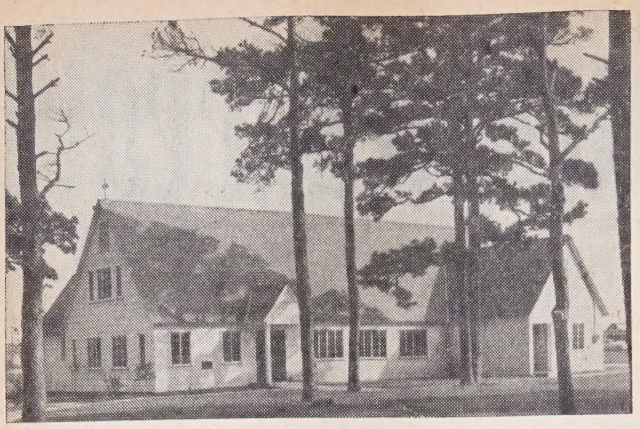
This is the story of the Texas Circuit of the ELC, a circuit in which the words "near" and "far" are only relative at best; a circuit where one pastor traveled farther to a circuit meeting (over 800 miles) than did the district president from Mason City, Iowa; a circuit in which 100 Bible campers traveled a grand total of 50,000 miles to camp and home again; a circuit in which, oddly enough, only three of the 13 pastors are native Texans.

Our Church in Texas, while not large in numbers, is virile and growing these days, thanks to God and the wisdom of Home Mission planning. The story of the ELC in Texas dates back to 1869, with the founding of Our Saviour's Congregation at Norse (near Waco). Nevertheless, our Church is still young, for its history is really found in two chapters.

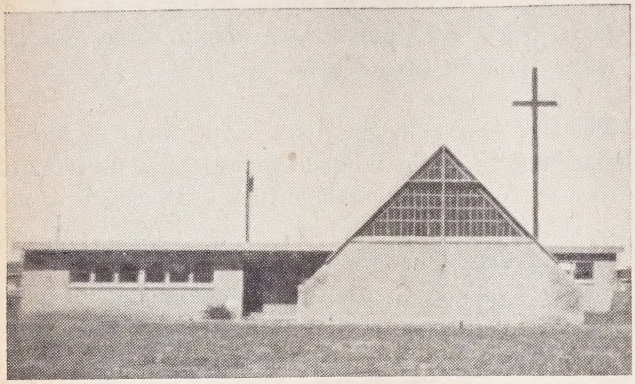
The first chapter begins with a settlement of Norwegian immigrants in Bosque County, a few miles northwest of Waco. As a result of that settlement, four congregations were founded in the surrounding area by the year 1902: Our Saviour's in Norse, Trinity in Clifton, St. Olaf's in Cranfills Gap, and First Lutheran in Waco. A lone congregation was begun in 1910 in another Norwegian settlement in the Panhandle area of Texas near Gruver, and Central Lutheran Church was organized in Dallas in 1922. Here ends the first chapter —a total of six ELC congregations in Texas by the year 1922.

The second chapter of the story of the ELC in Texas is the one we are most concerned with in this survey. Not until 1942 does this chapter begin. In that year the Department of Home Missions decided to begin work in Fort Worth, Texas, calling Pastor Erling H. Wold, a graduate of the seminary that year. Since that day, 13 years ago, our Church has established five additional

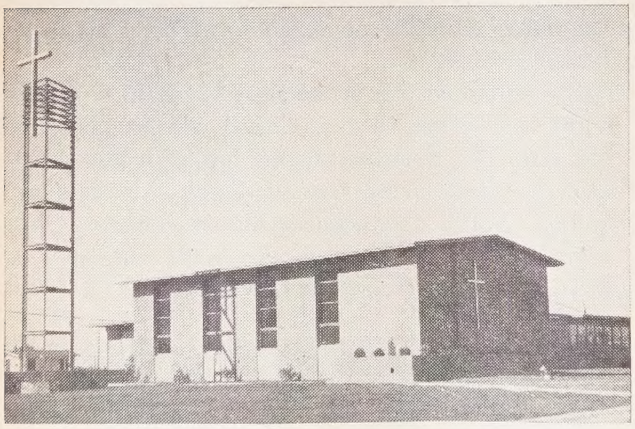
TRINITY LUTHERAN CHURCH, FORT WORTH



Lutheran Church of The Good Shepherd, Houston



Prince of Peace Lutheran Church, Arlington



Midland Lutheran Church, Midland

Holy Cross Lutheran Church, Houston

congregations in Texas—The Lutheran Church of Good Shepherd in Houston in 1946, Oak Cliff Luthe Church in Dallas in 1948, Prince of Peace Luthe Church in Arlington in 1951, Midland Lutheran Chu in Midland in 1954, and Holy Cross Lutheran Chu in Houston in 1954.

But this is not the end. Pastor O. W. Sougstad accepted a call to the Richland Hills area of F Worth. When property becomes available, a congr tion will be planted in the Ridglea area of Fort Wo Other pre-emptions held by the ELC in Texas incl one in Waco and one in Dallas. Still others are templated. It is planned, if possible, to begin two Home Mission congregations in Texas each year.

The entire Texas Circuit has thrilled to the story Trinity Lutheran Church in Fort Worth, the el sister among the Home Mission churches in the s Its story, in a sense, epitomizes Home Mission wor the Lone Star State. Back in 1942, 37 persons Pastor Wold met in a public market. Those 37 orig members founded a congregation that now incl over a thousand members and a Sunday school att ance of close to 500. On September 18, this congrega dedicated a new $235,000 plant—a modern brick s ture.

Within a year after its founding, Trinity Luth acquired its present church property including a st building which was remodeled for church use with additions, was utilized until ground was br in June, 1954, for the new building. The original p erty was obtained for $10,000. This site, exclusiv any improvements, has been appraised today at over $100,000. Trinity has served her Lord well in years since her founding in a predominantly Lutheran community. Thanks in no small measu the membership of Trinity, the Lutheran Churc Fort Worth is well recognized and respected.

In 1948, Pastor Wold resigned from the paris accept a position at Luther College. The enthus spirit which was his was instilled in Trinity's mem That same spirit prevails today. Pastor John Groe accepted the call to Trinity and began work the 1949. Under his able and aggressive leadership congregation continued to make rapid strides. It not long before necessity demanded a new church ture. Already the congregation was holding two r ing services and two Sunday school sessions. T met the challenge and worked and prayed and w for the day which has now come true, the dedic of their new church to the glory of God.

The new Trinity is destined to be a landma Fort Worth. There are unquestionably few chu more unique and yet more functional in character

uniqueness arises in part from the fact that the site is triangular in shape. The site itself rises above the city, while the new church is distinctively recognized by three metal crosses rising high above the structure. By the grace of God, the witness of Trinity will be greater and greater in the days and years to come.

A new period of growth lies ahead for the ELC in Texas. Already over 46% of the membership of our Church in Texas is found in the newer congregations. Oak Cliff Lutheran Church in Dallas and the Lutheran Church of the Good Shepherd in Houston have both repaid their loans to the Church Extension Fund and can no longer be classified as "Home Mission." The latter congregation has also recently air-conditioned its entire church. Beautiful first units have been completed in Midland, Arlington, and Holy Cross Lutheran, Houston.

The older congregations have also felt the impact of Home Mission work. St. Olaf's in Cranfills Gap has added a fine educational unit. First Lutheran in Waco is in the midst of a $125,000 expansion program. Trinity in Clifton will soon begin construction of a new $200,000 church plant. And so it goes. . . .

The Church in Texas is moving forward. Our own ELC may be relatively small in numbers as yet, but it is a virile, energetic, enthusiastic Church, zealous to serve her Lord. Opportunity lies ahead. His Church is planted in this great state. His Church will continue to grow and serve, glorifying the Name of the Master.

Fortnightly Review

Fredrik A. Schiotz
President of the ELC

In the home where I grew up there was no daily newspaper, for we couldn't afford it. But I can not recall a time when either *Lutheraneren* or LUTHERAN HERALD were not weekly visitors. Through the HERALD's pages I became familiar with the work of our Church and the names of many of her servants. It gave me a sense of at-homeness in the larger communion with which the congregation of which I was a member was identified.

It is this sense of at-homeness in the Church and its work that LUTHERAN HERALD and *Lutheraneren* are under mandate to provide. Believers may be dedicated and zealous; but if they are uninformed of what we have been called to do together in the ELC, they tend to become lone wolfers, never a wholesome thing for spiritual life.

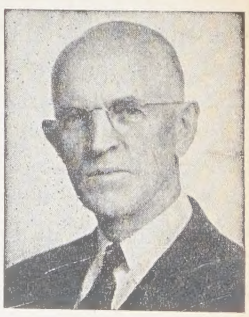
If we are to have a larger informed constituency, there must be more subscribers and readers. Right now there are about 75,000 subscribers to our two official church papers, one to every 8.4 confirmed members.

To stimulate subscription sales, Augsburg Publishing House allows a special annual subscription rate of $2.25 during the month of October if congregations will publicize this opportunity among their members. Perhaps we can all try our hand at asking our fellow church members if they are subscribers. Some years ago I participated in a retreat for men in one of our sister Lutheran churches. During the three days we were together, one of the men used every conceivable opportunity to call the official church paper to the attention of the men. He did it so frequently and with such good spirit that it became entertainment for the rest of us and a number of subscriptions were sold.

Periodically I get letters from one of the HERALD subscribers who insists that the HERALD should be clothed in an enamel paper cover. It may be that this and other improvements should be made, but during this month of October let's stress the values in the HERALD as it is. Kildahl's weekly sermonette, Hestenes' "Meditations for the Family Altar," Olson's "Here and There on the Christian Front," and Malmin's "Editorials," each appearing every week, are good reasons why the HERALD should be in every home. Few men have so assiduously sought to know our Church at the grass roots as does Editor Malmin. The editorial page is therefore a fairly representative reflection of our Church's thinking.

* * *

In the August 9th issue of the HERALD, "Fortnightly Review" was devoted to our Elder Churchmen. The names and pictures of all our golden anniversary pastors on the clergy roster were to be published. A few days ago a friend called my attention to the omission of the name of Dr. J. C. K. Preus. This was one of those *slips* that sometimes occur and was almost ironic in the fact that I was along at a 50th anniversary celebration for Dr. Preus at Our Saviour's Church in Minneapolis. Our apologies to you, Dr. Preus. If a slip had to be, I am glad it happened within our headquarters family where I know no offense will be taken.



Dr. J. C. K. Preus

"Sanctify Us . . ."

G. S. Helgese

Sanctify us in the truth; Thy Word is truth." After reading the text we pray these words from the High Priestly Prayer of Jesus every Sunday in our churches. This is not only a prayer, but a confession. We believe that we are sanctified—that we grow and are built up in our faith through the truth. That is why our Preaching-Teaching-Reaching program in Evangelism gives such a central place to the Word of God.

The task of the Church is to win the world for Christ. But no congregation will be much concerned about surrounding a lost, sin-sick people with the love of God until its members live deeply in that love through Word and Sacrament. Paul said, "grow," "put off," "put on," "put away," "put to death." That is what happens to people who let the Word of Christ dwell in them richly.

Perhaps the greatest purpose of the P-T-R is to give pastors and people an opportunity to delve into the Word that they may be sanctified. Greatest—because the reaching out to the lost is the overflowing of God's love in the hearts of those being sanctified.

It is typical of the modern ministry to be too busy. There are so many meetings, so many preparations! We are continually giving out to others. No wonder pastors find it necessary to take time out of their busy schedules, and that congregations find it a good investment to have their pastor gone a week or two each year on a P-T-R Mission. The pastors spend four mornings together. It is a time for Bible study, prayer, fellowship, and thinking through the work of the ministry. These are seasons of refreshing from the Lord. This is the time when the Holy Spirit is sanctifying the ministry in added measure.

After a P-T-R one pastor wrote, "These meetings with the pastors will deepen the life of our pastors and make them all more effective workers in the Master's harvest field." Another said, "As pastors, we feel we benefited most. My personal reaction to the morning study sessions was that they caused me to re-plan my local situation to include more private study." Still another wrote, "The morning school was really a blessing. It surely is wonderful to have something like this come along to re-charge us, inspire us, and send us forth with renewed energy, vision, and zeal." The morning sessions for pastors will continue to be a part of the answer of the prayers of the people in the pews for their man of God in the pulpit: "Sanctify him in the truth; Thy Word is truth."

The preaching service every night of the P-T-R is a mountain-top experience for many lay people, too. Pau wrote to the Roman Christians, "You know what hou it is, how it is full time now for you to wake fro sleep." Individuals and entire congregations are bein awakened to a new urgency and dedication to the Lor through the preaching missions. This is true for sever reasons:

First, there is a new voice in the pulpit. He does n have a new message, nor a different one. But the fa that it may be said in a different way by a differe person makes some people listen more carefully. He there to add his voice to that of the shepherd of th congregation.

Secondly, weeks have been spent in prayer for th mission. The Holy Spirit has been at work preparin hearts to hear and receive the Word. "The prayer a righteous man has great power in its effects" (Jam 5:16). Its effects are being felt by Christians.

Thirdly, many, especially the lay visitors, are atten ing the services with a new sense of need. In order bear witness of their faith in Christ to people who a full of excuses and indifference they need the encou agement, power, and answers from the Word of Go that they obtain from the services.

Fourthly, in a time when people are being bom barded by so many other distractions, there is speci blessing in coming together night after night to he the Word. That is why it is so important that the enti membership be urged months in advance of the P-T to set aside that week to be in God's House every nigh If we want the "fruit of the spirit" in our lives, v have to give Him the opportunity to work in o hearts.

Everywhere lay people are thanking God that oth congregations have shared their pastor for a we with them. One lay person wrote, "Our teams we quite reluctant when they went to the circuit rally Sunday afternoon, but after they had heard the messa and began to experience the blessing of the calls mad their hesitation turned to enthusiasm. I know it e larged our vision here in our local congregation." A other lay person said, "I am writing to you to say ho much inspiration and enjoyment I received from o guest pastor's worship services at our little rural chur during the P-T-R Mission. His recent messages will long remembered among all of us who heard hi nightly Sunday through Thursday."

We ask people to pray that the P-T-Rs may contin to be a part of the answer to the prayer, "Sanctify in the truth; Thy Word is truth."

New Evangelist

Pastor Gilford Helgesen began his work with the Division of Evangelism on August 15. He has served pastorates at Hayti and Sisseton, South Dakota, and for the last four and one half years served at First Lutheran Church, Mitchell, South Dakota. He has been active in evangelism efforts on the congregational level for a long time, having served under the Division of Evangelism as the local P-T-R chairman when this office conducted its pilot P-T-R Mission in 1952 in his circuit. He has also been active in the youth program of the Church, having served on the Luther League Board for several years. The Luther League of his congregation pioneered the "YES" program of the Young People's Luther League.

As an evangelist in our Church, Pastor Helgesen will head up the preparatory work necessary in each area where Preaching-Teaching-Reaching Missions are to be conducted, meeting with pastors and area and congregational committees. In addition he will share office administrative responsibilities and lecturing at P-T-Rs with Pastor Conrad M. Thompson, director of Evangelism.

Since all of Lutheranism in America has now launched the P-T-R Evangelism program, Pastor Helgesen's coming will make it possible for members of the P-T-R staff to meet some of the many demands for participation in NLC missions as well as to staff more adequately the ELC-sponsored P-T-Rs.

Pastor and Mrs. Helgesen have four children. They make their home at 4229 Dupont Avenue South, Minneapolis. We welcome him to the Division of Evangelism and solicit the prayers of the Church on his behalf.

Spirit—Not Letter

Harold B. Kildahl

THE NINETEENTH SUNDAY AFTER TRINITY
October 16, 1955
Text: Luke 13:10-17

Here it is again. The same old story of the meanness of men and the graciousness of God is depicted in the scene before us. The legalistic attitude of the ruler of the synagogue is in sharp contrast to the merciful attitude of Christ. Strangely enough, the contrast between men and God is generally drawn sharply, not alone in Scripture and in the life of Christ, but in everyday living as well.

There are people, believe it or not, who gauge their Christian life by the negativeness of legalism. The "don'ts" of life loom large in the consciousness of some, and they come away with something like this: "If I don't do this—" "If I don't do that—" "If I refrain from this and abstain from that, I will find righteousness." Now, such an attitude is worthy only of pity and spiritual concern, for it is quite clear from the words and life of Christ that the letter of the law "killeth" but the spirit gives life.

There was a time when certain Norwegian Christians regarded the violin as a tool of Satan, especially if it was played on Sunday. There was a time when certain Christians condemned the theatre as gross sin, but since that time the Church has taken the theatre in, and has embraced the use of visual aids. There was a time, not so long ago, when the radio was thought to be a great threat to the life of the Church, but since that time the Church has employed the radio as a means of extending the Gospel ministry. And now TV is thought to be a disturbing factor in the life of the Church, but the day will come, and is already here, when the Church will employ TV to the glory of God. Negativism, a legalistic spirit that gauges life by the letter of the Law, can never really extend God's Kingdom or bring men into the freedom of the grace of our Lord. It is the spirit that gives life.

What really comes out of the text? This, certainly—"God was in Christ reconciling the world unto Himself." The ministry of Christ was to people. Souls measured large in His view.

What really comes out of the text? This certainly—"Judge not that ye be not judged." The ruler of the synagogue was simply yielding to the common temptation to judge others. He should have followed the little advice contained herein: "Think of your faults the first part of the night when you are awake, and the faults of others the last part of the night when you are asleep." When thinking thus, one ought to ask forgiveness for his own faults and sins, and for grace to love his fellowmen.

A Little Child Shall Lead Them

From an adviser:

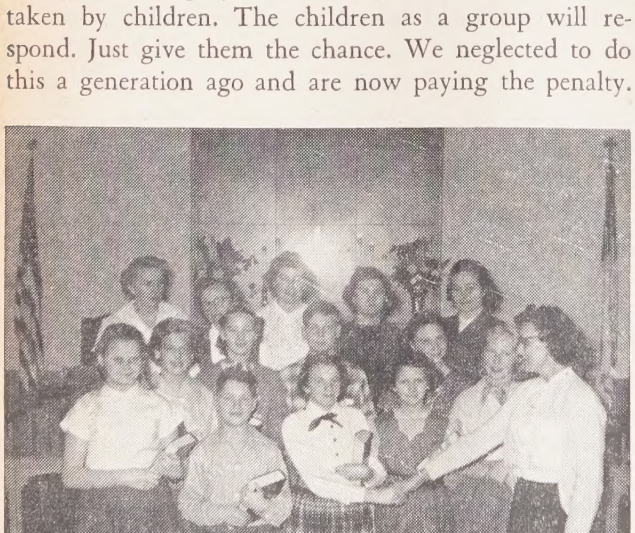
Henry David Thoreau has said: "It is not enough to be busy; so are the ants. What are we busy about?"

In LCR (Lutheran Children of the Reformation) we are busy about the training of children for work in the church. We are also busy about the recruiting of adults to help with the LCR.

Have you read the practical and exciting book, *The Chief Steward,* by J. E. Hermann? Although it is called "a manual on pastoral leadership," it is a wonderful eye-opener for the laity. Pastor Hermann tells the true story of one congregation which had 200 of its 275 communicant members in active church work. To set up a program like that takes work and lots of it. "But," the author says, "the angle that's often overlooked is the 'try-angle.'"

To have a good membership of both boys and girls in the LCR and enough adult leadership does take a lot of work; but there is nothing more worthwhile and rewarding than work with children. Pastor Hermann says:

"Start with the children in all the educational agencies of the church. Teach them to learn by doing. Any number of fine projects in church work can be undertaken by children. The children as a group will respond. Just give them the chance. We neglected to do this a generation ago and are now paying the penalty. 'Twould be worse than folly to repeat this great mistake again."



Mrs. Lokensgard says goodbye to LCR members being promoted into Luther League at Uniondale, New York.

Girls of Bethel LCR, Minneapolis, with advisers.

We feel that our LCR has done many good things both for the children and the leaders. There's never a dull moment. Children always present concise, honest interpretations. They offer suggestions and are anxious to do their best to keep their organization working successfully. They reveal thinking on spiritual matters that makes us humbly realize that "a little child shall lead them."

We try to be punctual in both opening and closing our meetings. We also try to be brief. If anything drags, the children lose interest. Their natural span of attention is short. Long ago a little boy described teacher qualifications in these words: "I don't like the teachers that are rushy. I like the medium-quick ones, half slow." Even though our time doesn't seem to reach, we must not give the impression of being "rushy."

LCR is a wonderful supplement to the Sunday school. It can be a help to the child in giving him stewardship responsibility both in the congregation and in the ELC —both for the present and the future.

One of the outstanding experiences our LCR has had was participation in the Torch Bearer service inaugurating a new LCR in a neighbor congregation. As each charter member signed the scroll and received the lighted candle, we grown-ups were touched and impressed. For the children it was even more important; it was a beautiful Christian ceremony—all their own.

When carefully planned and prepared for, the LCR can be very valuable for the present and future congregation. As Pastor Hermann says, "Start with the children in all the educational agencies of the church."

MRS. M. A. KJESETH

From the mother of an LCR member:

We never know when we touch the heart of the young child!

A few years ago we moved our family of five children to a new neighborhood in a large city. Not too well acquainted in the new surroundings, the children

Children and leaders of Bethany LCR at Mauston, Wis. with LCR group at Our Savior's in Elroy, where they acted as Torchbearers for the new LCR.

spent hours swinging in their hammock in the back yard.

One morning a neighbor woman knocked at my back door and exclaimed, "I've been working in my flower garden just behind your hedge and I could hear your little children singing 'This Little Light of Mine.' It came drifting back to me after these fifty years. I used to sing that song when I was a little girl." The children and the song had become routine to me but it had stirred something in her.

Regular attendance at LCR has become a habit in our family—and a good one. We think primarily of the Christian nurture derived from the program. At home we talk over the mission studies and stewardship teaching they have had. We anticipate together what is coming next. There are also other factors imbedded in LCR which we notice.

The sense of "belonging to a group" is important even at the nursery age. It is interesting to see at the grade school level how "belonging" develops confidence in oneself and confidence in others.

Through LCR we are also building for good citizenship. To see the children conduct their business meeting in such an adult manner is an inspiration to any parent. Their punctual attendance at the meetings encourages dependability and loyalty. How important it is for even a child to be dependable! LCR gives him excellent training in developing that quality.

We plan our birthday parties and other family functions so as not to conflict with LCR meetings or any other activities at church. In this manner our children are learning to discipline their time and to have consideration for others. They are putting Christ and His Church first.

From these experiences in LCR, I pray that my children shall retain thought and memory of spiritual values that will stay with them in all their daily living and that they may "increase in wisdom and stature and in favor with God and man," and may abide in Christ as in baptism they were grafted into Him.

MRS. ROBERT JACOBSON

Signing out from LCR to go into Luther League at Uniondale, New York.

Boys of Bethel LCR, Minneapolis, with their crafts leader, Mr. Jacobson.

From a League adviser:

Each fall I wonder what the potentials are of the new group coming into League. It is always encouraging to look over the list and see that a large number were active LCR members. I know that largely from this group will come the active participants in Luther League. During the years in LCR three things are especially stressed which are of great benefit in the work of the Luther League—leadership, stewardship, and Bible study.

It is a real thrill to see the confidence and ability of many of our Leaguers as they take over their responsibilities and offices. In many cases the credit must go to the LCR, for there they were trained to conduct a business meeting properly and to participate in the programs. If an organization is to serve effectively, the meetings must be well organized and properly conducted by able and competent leaders.

(Continued on page 932)

The Editors Met

The Lutheran Editors' and Managers' Association met the latter part of September. This was the forty-third annual meeting of the editors, making their association, as far as we are able to determine, the oldest inter-synodical group in America. This year's meeting was held in Philadelphia, home of the Muhlenberg Press, publication concern of The United Lutheran Church in America. It was not their turn to play hosts, but we went to Philadelphia out of turn in order to join with our ULCA friends in celebrating the centenary of the founding of the Muhlenberg Press.

Such meetings are not supposed to be productive of news. This year, however, a few items showed up which are of more than professional interest. For one thing, the editors learned that theirs is a diminishing membership. At one time, about 30 official Lutheran papers held membership; now there are 13. The reasons? Organic union of Lutheran bodies with consequent consolidation of periodicals. Gradual decline in the number of foreign-language periodicals. With another large union in the offing and with the probability of the demise of other foreign-language papers, the Lutheran Editors' Association bids fair to become a decidedly exclusive club! That is not, of course, cause alone for mourning. We doubt whether any organization has worked harder over the years to further Lutheran unity. So in part its decline in membership is due to the influence it has wielded.

A most profitable discussion of the forthcoming Common Hymnal and Liturgy was a feature of the program. We have announced probable "publication dates" of this long-awaited volume so often, only to be proved in error, that we at one time determined not to permit another word about it to appear until we could actually hold the completed work in our hands. However, from what we learned in Philadelphia, we feel quite safe in saying that the book will not appear during the remainder of 1955; nor during 1956; possibly during the first part of 1957; probably during the last part of 1957. Why? Don't ask us. Just rejoice that we do now have something reasonably definite to go on. And the more we hear about the book, the more convinced we become that it is worth waiting for.

We might add that announcement was made at our meeting of one of the most exciting publishing projects in the history of American Lutheranism. The Muhlenberg Press and Concordia Publishing House (Missouri Synod) have joined forces to produce the most comprehensive edition of Luther's works ever to be published in the English language. It will take about 15 years to finish the project. The first volume will appear this month.

EDITO

"Thank

A more fitting theme for an anniversary of a churc body than that would be difficult to find. "Thank Go for the Church"—that is what our brothers and siste of the American Lutheran Church are saying in th their twenty-fifth anniversary year. That theme appea on all their official stationery; it has appeared, w are sure, a hundred times in their official periodical it is the connecting link binding together the vario parts of their beautiful anniversary book.

Sunday, October 2, is the date set for special ann versary festivities. Toledo, Ohio, is the city and S Paul Church the locale. Thus, after a quarter of century, the American Lutheran Church returns the very spot where it was born, to "Thank God for t Church."

The great day will be past when this is read. Ho ever, as we write, it is still future, and that must our tense. The Evangelical Lutheran Church will well represented at Toledo. Our president emeritus w be there. The second vice president of our Church w be there. In addition, all the members of the ELC p tion of the Joint Committe on Polity and Organizati will be present; and so will the P & O groups fro the Lutheran Free Church and the United Evangeli Lutheran Church.

On Monday morning, October 3, the Joint Committ on Polity and Organization will settle down in a roo in the parish house of St. Paul Church to contin their work of preparing the basic documents for a ne Church of which the anniversary "child" will be a pa

So it becomes plain, does it not, that at the ve moment the American Lutheran Church is marking significant anniversary, it is planning—and hoping f —its own dissolution! Startling, isn't it? Twenty-fi years is such a short time; on God's calendar shor than the blinking of an eye; even on man's calend only a brief quarter-century.

Startling, yes, but isn't it beautiful? The stalw fathers and mothers who established the American L theran Church saw a vision of renewed strength a increased usefulness. Why should there be three sync when one would be so much better? So they dissolv the bodies that had served them so long and so wel the Buffalo Synod, the Iowa Synod, the Ohio Synoc and in their place stood a new body. That was t vision, and no doubt thousands said, "Thank God

IALS

the Church"

he Church—our Church—the American Lutheran Church!"

Now think on a little, probe deeper, if you will. The germ of dissolution was in the very preparation for he new Church. The seed of death, as it were, and he new-born life met there at Toledo twenty-five years go. The dream which was the counterpart of the vision s in the fact that this new-born child among Lutheran odies was to bear the name "American," the first time hat adjective found a place in the corporate name of Lutheran body. Consciously, semi-consciously, or uite unconsciously, the new body signed its own death varrant when it called itself an "American" Lutheran ody.

Because that, you see, opened for it the vista of a nuch larger Church, one which should not be confined o people of a common European ancestry, one which hould be *of* America as it would be *in* America and *or* America.

It cannot be chance, accident, coincidence, that, from he day of its birth, the American Lutheran Church as labored unceasingly to bring about a more unified utheranism in our land. To the best of our knowledge his sister Church of ours has a unique record on that core. The dream lay there.

But it went deeper. Never has it been forgotten that his was an American *Lutheran* Church. By this we nean that no one could ever accuse the American Lutheran Church of seeking closer relations with other utheran bodies as an end in itself. Always, it has been s a *Lutheran* Church that conversations and negotiations have been carried on. The American Lutheran Church is distinctly a confessional Church, true in every respect to the Word of God and the Lutheran Confessions.

Since September, 1948, The Evangelical Lutheran Church and the American Lutheran Church have been engaged in negotiations looking toward organic union. A partner in these negotiations since the beginning has been the United Evangelical Lutheran Church; since 1951, the Lutheran Free Church has also had a part in these negotiations. Thus it is that the day of the dissolution of the American Lutheran Church, as well as of the rest of these bodies, is coming closer. While it was the United Evangelical Lutheran Church which issued the invitation which resulted in these negotiations, it can be said with perfect accuracy that sooner or later the very nature of the American Lutheran Church would have made it inevitable that, had no one else proposed such negotiations, she probably would have done so. Her dream of a large church body, distinctively American, but equally distinctively Lutheran, has not been forgotten over the years.

We in The Evangelical Lutheran Church salute our brothers and sisters in the American Lutheran Church today. We congratulate them upon having reached the quarter century mark of their existence as a general Lutheran body. We are honored to be engaged in negotiations looking to ever closer relationships. We look forward eagerly to the day when all these bodies will merge their interests in a union which shall make of us a national, an American, but always a Lutheran Church.

Visitor's-Eye View

Pastor Kildahl's article on Madagascar ("The Red Island," page 930) will probably shock many a reader, as it did the editor when he first read it. So badly was he shocked, in fact, that he asked Mr. Irwin M. Lerberg of the Department of Foreign Missions to read it and express an opinion as to the advisability of printing it. The article came back, accompanied by this note:

"I read this carefully and also had Missionary Olaf Torvik of Madagascar (who happened to be in the office) go over it with me. . .

"As to the story: the basic point of view of the visitor is necessarily somewhat different from that of the missionary, but it is as he, the visitor, sees it.

"The squalor attendant on a lower standard of living is very noticeable to a visitor, but the missionary soon forgets it and ceases to notice it; after all, it is only relative. The same is true of the manner of living enjoyed by the missionary. The regimen of living under the conditions mentioned is not particularly considered a hardship, but rather a challenge to one's self-discipline and dedication.

"Torvik and I agree that this is a good article and that it should be published."

So there it is: the most frank-spoken article describing life on one of our foreign mission fields we have ever published. And no doubt Kildahl's intention was that we should be shocked—even as he and the other ELC men who visited "The Red Island" were.

It would be most beneficial if the article could accomplish two things: (1) cause us to realize that the starkness of heathendom is still stark, needing the Gospel of our Lord; and (2) make us more deeply appreciative of the work of our missionaries, more instant in prayer for them, more consistent in our support of them.

THE CHAP

THESE PAGES WERE PLANNE

Open Doors

Doors have been opening the in the Kingdom. The Departm these open doors clinically tre the mentally ill, the chronical large general hospitals witho

For many years the Depa work, and these men have m have been ministered to th blessings of this ministry.

The newly opened doors t almost closed to us because area of service far larger th challenge to our pastors and of our clinically trained chap hospital supervisors and fron serving effectively. Our gre services.

To meet the challenge tha more money for scholarships, from the parish ministry, he n we must provide not only fo well. As the Church comes to will be provided. Our people

On these pages you will re pray that God may enable walk through the Open Door

In Homes for the Aged

Sigurd T. Sorenson, Chaplain
Bethesda Home for the Aged
Chicago, Illinois

One can easily imagine a father and mother taking their little daughter for a visit to a home for the aged and having the little one ask, wonderingly, if this is "a place only for grandmas and grandpas."

It is true that the average home for the aged does provide security for a large number of grandparents, whose rooms usually reveal a gallery of pictures of sons, daughters, and smiling grandchildren. Some times there is only one grandparent left. The tragedies of life and the march of time have taken their toll from among the aged married couples. Yet, for this remaining one, another home is found, a place of continuing security and of satisfying comfort for the sunset years.

In a home for the aged there are many who have never married. Here they have found a fireside, a resting place with congenial companionship and a home they can call their own.

For all these, the resident chaplain is pastor, counsellor, and housefather. He conducts the devotional period in the morning at the breakfast table and again in the evening at the conclusion of the supper hour which is followed by traditional hymn singing. In the quiet chapel with its simple altar, a midweek service is regularly observed. Again on Sunday morning the bell sounds the call for united worship in the chapel.

Many of the usual pastoral duties of the Christian ministry are also a vital part of the services given by the resident chaplain, such as conducting funeral services and visitation of the sick, shut-ins, and infirm who continually reach out for the comfort and consolation that comes through prayer.

It is also the chaplain's privilege to welcome various visiting groups who come on friendly calls with programs for the entertainment and inspiration of the residents. There are Sunday school children and various groups of young people who march through the corridors with their cheerful songs. There are busy city pastors who willingly respond to invitations to bring these residents a helpful message. At times there are colorful travel lectures and concerts by church choirs and other singing organizations.

In a church home, such as Bethesda, the chaplain has the hearty co-operation of the superintendent and the staff in a common endeavor to cultivate the Christian spirit in order that the men and women who live here may realize that the approaching sunset on the hills of time is not a darkening shadow but the radiance of the glory of God shining with the light of infinite mercy and promise both for the life that now is and for the life to come.

In General Hospitals

Edwin E. Ostroot
Minot, N. D.

The work of the chaplain in the general hospital often begins early in the morning with a chapel period for student nurses before they go on duty. If there is a nursing school in connection with the hospital, the chaplain will function as the student pastor and also share in the teaching program.

His particular work, however, is the bedside ministry to individual persons who are patients for a time in the hospital. Trained to minister to their spiritual needs, he seeks to be alert to feelings and attitudes. He wants in some degree to sense what life is like for the individual who has come to the hospital for help. Beginning with this sort of relationship, the chaplain can be used of God whether the stay of the patient is brief or long.

The availability of the chaplain brings him into many acute hospital situations. Here he is often thrust into the place of the home pastor. The home pastor may be separated from the patient by miles, while the chaplain, being in the hospital, can arrive at the patient's bedside on a "call" or, as often happens, just by chance, when he is most needed.

The emergency ward with its accident cases, the delivery room with the occasional emergency baptism, the critical list with the sudden changes, the scheduled surgery—all are instances when the chaplain in the general hospital is called upon to serve.

He is pleased to be a part of the Church which, in response to G love in Christ, sends trained hos chaplains to minister to those whom Christ died. So he goes friend, seeking to reflect the ligh the Friend of sinners, our Lord Christ.

In Sanatoria

A. K.
Seattle, W

The institutional chaplain is your resentative serving Christ and Church at the bedside of the pa It is his privilege and obligatio perform a ministry for the pat spiritual welfare just as the me group performs theirs for body mind. It is recognized by many good spiritual therapy helps in healing process for both mind body. That which can bring pea

Y SERVICE

VELAND, CHARITIES SECRETARY

John M. Mason
Assistant Executive Secretary
Department of Charities, ELC

r a new and specialized service
rateful to God for this. Through
into the lives of those in prison,
who otherwise would lie in our
or comfort.
astors to do hospital visitation
d. Tens of thousands of people
Eternity alone will reveal the

utions, which at one time were
ed personnel, have revealed an
handle. This constitutes a real
excellent reports on the work
us through the institutional and
its indicate that our men are
providing more men for these

Department of Charities needs
subsidies. When we call a man
a year or more. This means that
s but for family living costs as
ity that is open before us, funds
needs that are real.
of our chaplains. As you read,
inistry, so that more men may
ho are in great need.

eart and mind to the patient, release
nsions, and remove fears and anxi-
ies hastens recovery.

Visiting the patient soon after ad-
ittance is very important, for the
rst days and weeks are difficult ones
nd often lonely. When a patient is
ware that he has tuberculosis, there
a feeling of shock and despair. The
ind is numb; constructive thinking
ems impossible. Taken away from
ormal life, home, and friends into a
ew environment and among stran-
ers, the patient must make radical ad-
ustments. Here the chaplain can be
f great help in easing pain of those
djustments. He informs the patient
f the spiritual resources available:
ibles, testaments, devotional books,
uitable literature to fit their needs;
rivate instruction; bedside Commun-
on.

Many patients are happy that the
haplain calls, and they thank him.
ome may be indifferent, even decline his services, but by patience and much prayer he can often win his way into their confidence. If a patient requires surgery, it is important that the chaplain make a visit to help remove the fears and anxieties that every normal patient has before surgery. When a patient has "up time" privileges, he is invited to attend Bible classes and chapel services.

Often we hear, "I thank God for my illness, for through it I have come to know Christ and His salvation," or, "This has been a wonderful schooling for me. It has brought me closer to my Lord." Thus we know God's Word has not returned void but has accomplished a divine purpose; the chastening hand of the Lord of love has produced in them "the peaceable fruit of righteousness."

In Canada

L. T. Nilson, Pastor
Prince Albert, Sask.

Chaplaincy service in our local institutions has been largely the responsibility of the local pastor. The Evangelical Lutheran Church has congregations in the cities of Saskatoon, Calgary, Edmonton, Vancouver, Prince Albert, Moose Jaw, and Winnipeg, and pastors serving these congregations also serve the hospitals and institutions within their respective areas, making regular visits and conducting devotional services as it fits into their schedule. With the exception of Prince Albert, this has been done without reimbursement by the Church.

Prince Albert has been chosen by the Board of Charities as an area to be subsidized because of its many institutions. Within the city limits there are two hospitals, a provincial gaol (jail), a federal penitentiary, and a tuberculosis sanatorium.

Edmonton now has a full-time chaplain, the Rev. E. O. Walker, who serves under the Board of Charities in the local institutions. Here there are several large hospitals, a sanatorium, a provincial gaol and a Lutheran convalescent hospital. This is a pilot project in Canada and has proved its value to the local congregations and pastors of the area.

Vancouver, with its many hospitals, federal penitentiary, hospital for the mentally ill, and several homes for the aged, is most in need of a full-time chaplain. It is being served by the local pastors, whose services to these institutions are naturally limited because of their own heavy congregational schedules.

Saskatoon has three large hospitals, a tuberculosis sanatorium, a home for the blind, several rest homes, and the Lutheran Home for the Aged owned and operated by the Church. During the school term, the students at Luther Theological Seminary are given the added responsibility of hospital visitation.

A form of visitation is also rendered in the cities of Camrose and Outlook by the students from our schools in these two areas.

Aside from that in the cities mentioned, there is no organized chaplaincy service.

There is much to be desired for effective chaplaincy service in Canada. It is still in the beginning stage, but the next five years should see an increased service offered by our Church to the ministry of mercy in Canadian institutions.

In Mental Hospitals

Herbert M. Skarie
Chaplain, State Hospital
Fergus Falls, Minn.

In mental hospitals there are thousands of patients in need of the ministry of Word and Sacrament, of love and compassion. To the patients who spend only a few weeks or months at our hospitals receiving treatment for their emotional problems, the chaplain temporarily "fills in" for the local pastor, especially if the local pastor is unable to make regular visits. The patients who stay longer may have lost connections with their local church and pastor, and therefore look upon the chaplain as their own pastor.

At Sunday services, patients must overlook the fact that a gymnasium is not as conducive to worship as the church building back home. At the Fergus Falls State Hospital this is partly overcome by various means. The folders containing the order of

(Continued on page 932)

The Red Island

Harold B. K
Special Correspo

The Red Island, Madagascar, is a land of enchantment off the east coast of Africa, lying well south of the Equator—where natives live in small villages (Tanana) hidden in the brush; where the family (Ankohonana) includes mother, father, children, uncles, aunts, and all others related; where rice paddies dot the landscape, and mountains rise high against the sky; where living comes hard, and superstition riddles the hearts of the native population; where witch doctors practice their arts, and wealth is counted in cattle to be sacrificed at the burial of their owners.

This is the land of red volcanic soil where the ELC for the past 60 years or more has pushed against great odds to establish the Church and to raise the flag of the Christian faith. It is a heroic task being done by heroic men and women dedicated to a heroic cause. The visitor can only stand in awe and try to think through a maze of bewilderment to arrive at a conclusion that will represent not only an understanding of the mission effort, but an understanding of the problem involved in the gigantic work to be done by the ELC missionaries, teachers, parish workers, missionary wives, and a medical doctor and his wife.

You and I have sent this group of dedicated people to work in a field that comprises 400,000 square miles —only a part of Madagascar—and is populated by almost 400,000 people, of whom the majority are heathens. They are heathen in the true sense of the word. They worship their ancestors, they fear the spirits of the dead, they retire early and close all doors to keep the roving spirits at bay. They listen in rapt attention to the divining incantations of the witch doctor and accept the indications of the divining beans with simple trust.

Heathen Malagasy attend funeral

They are an illiterate people for the most part, ing in any visible cultural interest. Art and r beauty and design, cleanliness and sanitation—per care, either of self or clothing—the things we tak granted, are almost totally missing in the life c Malagasy. His is a simple life, a crude life, a shor A man is old when he is forty, and his life expec at birth does not extend beyond the age of fort During the years of his life he dedicates hims owning cattle—cattle, and more cattle, which w offered as a blood sacrifice when he is buried. he lives, he lives in fear of *mana,* the powers th that are translated to his life by the witch doctor or she employs the master charm, *mohara,* or the charms, the *odys.* He is a captive of fear, this Mal fettered by the fears of yesterday, today, and tomo Always, there are the ancestors who are a grave to his life and well-being.

To such a people you and I have sent 72 people we have charged them with the urgency of wi this world for Christ. They are doing well. Tog with the missionaries of the Lutheran Free Churc the Norwegian Missionary Society, they have orga the Malagasy Lutheran Church which now has 1 members, and it grows annually. On the ELC fi 1954, 1,138 children were baptized, and 448 adults instructed and baptized. The field counts some between ten and eleven thousand communicant bers of the Church and employs the services native pastors, 19 native teachers, and 215 native chists who minister to the 10,000 souls who have won for the Lord, as well as to the thousands of he people who, in this time, are ready and willing t the Gospel and to welcome the presence of a te or catechist.

In the churches and the schools for boys and in the Bible Schools and Seminary, and throug merciful ministry of the hospital at Manambaro, Dr. and Mrs. Ralph Bolstad are in charge of the the Gospel is conveyed to hundreds of natives. are doing well, these 72 men and women who on the Red Island—who have forsaken father and er, family and friends, who have accepted the l tions imposed by this isolated life, who have subm to the discipline that life in Madagascar requires who have thanked God for the privilege of servi Lord and His Church and people on limited limited—means.

It cannot be a pleasure to live without the co iences of electricity or piped water, without sa

ties, or even the hope of ever having these con-
nces that you and I take for granted. It cannot be
asure to work and labor and give all of oneself to
cause, without the satisfaction of a salary sufficient
ovide more than the basic needs of life. It cannot
pleasure to serve the men and women of the Red
d, with their loin cloths, their dirty garments, their
their syphilis, their sore, infected eyes, their super-
ns and fears, their unclean habits and their illiter-
unless the missionary looks beyond what he sees,
e soul of the man, to the eternal soul Christ came
ve.

is this, and this alone, that can lend pleasure to
ife of the missionary, who may not love the Mala-
, but who loves the souls of the Malagasy, and is
ng to give his life for the salvation of their souls.
ve lived in the homes of the missionaries and visited
thers, sharing with them their homes and tables,
I have thanked God for them, for their happy out-
on life, for their radiance of contentment, for their
tual warmth, for their friendly and hospitable man-
for their dedication to God and the purposes of
ist. They are a heroic group of men and women
cated to a heroic cause, working against great odds,
I have asked myself: "What can we do?"

d there is an answer. We can readjust our thinking.
important that we do. Many of us, no doubt, have
er-estimated the problem that missionaries face here.
problem is manifold, great and grave. It involves
elementary education of the native, who by nature
friendly person who is gripped by traditional super-
ons and fears.

can be concluded that 80 per cent of the island is
erate. This facet of the problem is tremendously
ortant, for if one cannot read and understand what
reads, how will he ever read and profit by the Scrip-
e? How will he ever take part in the service of wor-
intelligently? Education is needed; education and
ools commensurate with the schools of the govern-
nt and the newly built Roman Catholic schools on
Island. We have schools, but we need more of them,
teachers to staff them, both missionary and native
hers. We cannot any longer allow ourselves to
er-estimate the problem of the missionary in Mada-
ar. If we are to provide schools and teachers, funds
needed for seminary scholarships, and for seminary
dent dwellings, for home economics teachers and
eational directors, for music instructors (the Mala-
love to sing), and for itinerant teachers who can
rom village to village with demonstrations in home-
king, handcraft, arts and skills, music, and group ac-
ties. This is one aspect of the problem which must
be under-estimated.

ttached to the work there is the quality of urgency. It is urgent that the work be accelerated before the doors of opportunity close. The rise of nationalism throughout the African and Eastern worlds has already touched Madagascar. The uprising of 1946 indicates that what is now controlled nevertheless seethes beneath the surface. The door is wide open now; there is a genuine awakening of interest in the Gospel, villages are ready to hear the message of the missionary; but how long this condition will continue no man can say. The time may be short. Therefore, urgency is the order of the day. The urgency of intelligent prayer, the urgency of sacrificial giving, the urgency of dedicated lives, the urgency of willing servants, the urgency of "working while it is day" is upon us, the members of the ELC responsible for the souls of Madagascar. God grant that we may respond with an urgent hand of love.

And yet another thing. It is the need of prayer, enlightened prayer, sympathetic prayer, prayer rising from the fervency of soul, prayer for the missionaries and their families, for the native pastors and workers, for the people of the Malagasy Lutheran Church, for the work in progress and the work planned. Pray, and never under-estimate the problem for which you pray.

There is a plan. It is to turn over gradually to the Malagasy Christians the whole responsibility for the Malagasy Church. There are now 150,000 baptized members of the Church. Every parish is served by a

These are men of Madagascar

native pastor, and no missionary is in charge of parish work. The natives are now carrying 52 per cent of the financial responsibility for the work, and in 1956 they will assume 55 per cent. Each year thereafter the natives will carry an additional three per cent, until 1971, when it is planned and hoped that the native Church will be self-sustaining. This does not mean that the Seminary, the Bible Schools, the Children's Home, the Hospital, or other institutions will be supported locally. It simply means that the Church in its spiritual ministry will be indigenous.

In the meanwhile, good friends, pray, be informed, give. We who have, by the grace of God, visited the Red Island are convinced that this is a place where God can win.

A Little Child

(Continued from page 925)

We all know that the time to learn stewardship of money is while we are children. The LCR seeks to train children to give with a loving heart and we see this aim fulfilled as the children respond to the call to support various mission projects. When we hear the children discussing the giving of a special offering (besides their regular offering) for those less fortunate than themselves, we know that they have learned much about the true spirit of giving.

The Luther League benefits much from the leadership and stewardship training received in LCR; however, far more important is the training received in the Word of God. Our Leagues are able to move forward when they have leaders who love the Lord and have a foundation in the Word of God. There is no substitute for this training.

We need to encourage the work of the LCR in our churches, for through their programs they are helping to build lives that are the hope of our Luther Leagues —our Church—and our world.

MARY JANE SWIGGUM

From a pastor:

Our LCR has been an integral part of our congregational life at Uniondale, New York. Aside from activities throughout the year, we have a special promotion service when the LCR members who are enrolling in the Junior Confirmation class are promoted into the Luther League. We have a service of recognition at a morning worship service when a committee from the Luther League receives them into their organization. On that Sunday the flowers on the altar are presented by the LCR and a summary of LCR work is given. Having this recognition at a morning service strengthens the position of LCR as a definite part of congregational life.

G. W. LOKENSGARD

LCR Sponsored by LDR and WMF

The LDR Office prepares and distributes th rials for the LCR and in general supervises its a Most of the advisers, however, come from th of the WMF or Mother's Clubs. In those WMF where Circles are stressing service, the LCR be very natural outlet of service for the Christian Circle.

Some circuits have held workshops for LCR a and we would encourage more of them. There i a congregation that couldn't have an LCR, b necessary for parents to see its value, and the b to come to such a conviction is to see an LCR ation.

Helps for advisers may be had by writing th Office, 422 South Fifth Street, Minneapolis 15, M

In Mental Hospitals

(Continued from page 929)

worship are colorful and spiritual in nature. Tw more patients who sing in the choir enter in pro al. The patients who are the congregation sing spond to the liturgy just as they would in an congregation. When the altar which is being the hospital carpenter shop is completed, it w much to our worship. The congregation is also forward to the addition of an electronic organ they hope to purchase with the aid of local church members, friends, and relatives. About 350 pati tend the Sunday services each week, and ever attend the devotional services in the individual Local Lutheran pastors conduct weekly vesper s and Lutheran Ladies' Aid meetings are held n on two of the women's wards.

The Fergus Falls State Hospital is perhaps one few mental hospitals that has two Protestant ch This makes it possible to do considerable pastora seling and visitation. The patients also learn to the love of God from employees and volunteer w who find their calling in a ministry of mercy. commandment, "Love one another," becomes a reality.

editations for the Family Altar

J. R. Hestenes

TOWARD THE TWENTIETH SUNDAY AFTER TRINITY

stle: Hebrews 10:19-31

The Gospel: Matthew 21:33-44

Monday, October 17
WHO IS PERFECT?

Read I John 1:8-10

e say we have no sin, we deceive
s, and the truth is not in us.

ction is something we may try
it is something that we cannot
long as we live. This is true
we think of music, the arts,
or any other thing. This is true,
our lives. We are never perfect.
at means we do not fulfil the will
. That is why John says, "If we
have no sin, we deceive ourselves."
we may talk about being perfect,
there is One who has fulfilled the
r us. It is Christ who is our
usness. I never brag about how
am, but rather how perfect Christ
nd I rejoice that my faith in Christ
God to apply the righteousness
st in me. And while I try in every
live according to God's will, I
, but I trust Christ who did no
my sake.
we confess our sins, he is faithful
st, and will forgive our sins and
us from all unrighteousness."

Tuesday, October 18
BUILDING

Read Luke 6:43-49

"Every one who comes to me and hears my words and does them, I will show you what he is like: he is like a man building a house. . . ."

Building lives is like building homes. You have to start right to end right. The old saying, "All's well that ends well," has a certain degree of truth in it, but "Well begun is half done" has greater meaning if you are building either a house or a life. Jesus said it's the foundation that counts.

If a boy or a girl should dream of the years ahead and decide that those are going to be good and useful years, what better foundation can they have than the Word of God? Jesus said His Word was a rock and whoever builds on that is wise.

What happens if people choose to rest their lives on something else? Oh, the house of their lives may stand up straight for a while. But the "ground" will settle. One hard storm, one hard blow, often shows how unfit the foundation is, if it is something other than the eternal Word.

Wednesday, October 19
PROPHET'S MANTLE

Read II Kings 2:9-14

And he took up the mantle of Elijah that had fallen from him. . . .

How good it was that some one took it up! Elijah was taken out of this life because his days were over. But things would not be safe with Elijah gone unless there were someone to take up where he left off.

But God was mindful of that point. He saw to it that Elisha was there, and it was in His design that he should fall heir to the coat. It fit him well because he was to follow Elijah in the office of prophet.

All the way down to our day God has seen to it that there will be people to carry His Word to others. He gives us pastors and leaders. He takes care that there are Christian mothers and fathers. He watches the printing presses so that many of them will pour out His truth.

You need not be a pastor to "wear the mantle," but you need to "tell the story" if you wish to please God. Mantles are worn by all witnesses of the Word.

+

Thursday, October 20
BE UNDERSTANDING

Read Romans 14:1-4

or the man who is weak in faith,
e him, but not for disputes over
s.

wants us to know that if we feel
me Christians have "odd ideas"
what is right and what is wrong,
uld be understanding about it. He
at we should not "dispute over
s." He is not talking about doc-
about God, or Jesus, or the Holy
or the resurrection from the dead;
talking about things that may be
and things that may not be eaten.
t time there were many Jews who
nverted to Christianity, and with
of them it was against their re-
to eat certain things, even after
ng Christians. Paul said, "Don't
bout it; be understanding."
ld it bother you to see someone
ithout folding their hands? Would
gue if someone said that you should
your knees every time you prayed?
le matters of taste and conscience
s should be willing to "give." We
o be big, like God.

Friday, October 21
SHOW YOUR FAITH

Read John 15:1-8

"By this my Father is glorified, that you bear much fruit, and so prove to be my disciples."

We may glorify God in several ways. By worshipping, by singing praise, by calling upon Him, we do honor to His Name. But Jesus says, "By *this* my Father is glorified." By what? By bearing much fruit

Down through the centuries there have been outstanding examples of fruitful Christians. These have glorified God. Because they lived, sacrificed, and even gave up their lives, the cause of Christ was moved forward. So living their faith they did not glorify themselves, but God. They bore much fruit.

In our own day we find people too, who are bearing much fruit for Christ. They are doing "good things in the Master's Name." They live for Him and thus let Him live through them. They have learned the secret of true living. Abiding in Him they bear much fruit.

Do you show your faith in this way?

Saturday, October 22
TREASURE

Read Proverbs 2:1-8

My son, if you receive my words and treasure up my commandments with you . . . then you will find the knowledge of God.

How fortunate a young person is if early in life he is told about the true values. Then he will be spared the sorrow of looking for the worthless things. Children who hear of the truths set forth in the Word do not realize how precious is their start. If we are among those who were raised in this way, let us thank God.

But remember, the treasure hunt is not over when we have grown up. It continues all the way through life. With experience we learn more and more of the grace of God, and we discover greater values in what we formerly may have not rated very high.

Those who have lived a long life believing in God, can see how all the very best experiences they have had, and the most wonderful, were of God. And they will always give advice like this: Believe in God; live according to His will; dedicate your life to Him; set your goal high; set it on heavenly things.

Here and There on the Christian Front

Edited by Raymond M.

COMMUNISTS STILL MERELY TOLERATE CHURCHES

The pressure against churches and church members in Communist-ruled European countries has recently diminished, but there is no indication that the Communists have changed their fundamentally anti-religious attitude, according to Dr. Julius Bella, back in this country after eight years of service as American Lutheran representative to minority churches in Europe. Even though church leaders from East and West are now given opportunities to meet, the churches behind the Iron Curtain are still merely tolerated and are "expected to support the program of the state," he said.

Dr. Bella returned to the U.S. to teach Old Testament at Hamma Divinity School, Springfield, Ohio. He has played a leading role in church reconstruction and inter-church aid projects on the European continent since 1947, when he was assigned as a special representative of the U.S.A. National Committee for the L.W.F. in Czechoslovakia and Austria. In 1949 he was expelled by the Red rulers of Czechoslovakia.

ROCKEFELLER GIFT TO WORLD COUNCIL

John D. Rockefeller, Jr. has given $260,000 to the World Council of Churches for projects by its study division. The gift was announced by the American secretary of the organization, Dr. Samuel McCrea Cavert. He said it includes grants for these purposes:

(1) A special study of Christian responsibility in areas of "rapid social change," especially in Asia, Africa, and Latin America. This is the main project of the Council's Division of Studies for the next three years.

(2) Study projects in the field of the Unity of the Church, the World Mission of the Church, and Christianity and War.

(3) Housing accommodations for the staff of the Council's Ecumenical Institute at Chateau de Bossey near Geneva, aimed at completing the institute's physical equipment.

The study of Christian responsibility will have the following goals: to clarify and sharpen the Christian contributions to relevant social ethics in such area; to arouse Christian leadership in the West and in Africa and Asia to assuming greater responsibility for the solution of the social problems of these areas; to gather facts about the current situation, as they bear upon the problems of social ethics; to evaluate existing work of social import, especially that carried on by Christian agencies, to determine its relevance to the present scene of rapid social change.

NEGRO CLERGY SHORTAGE

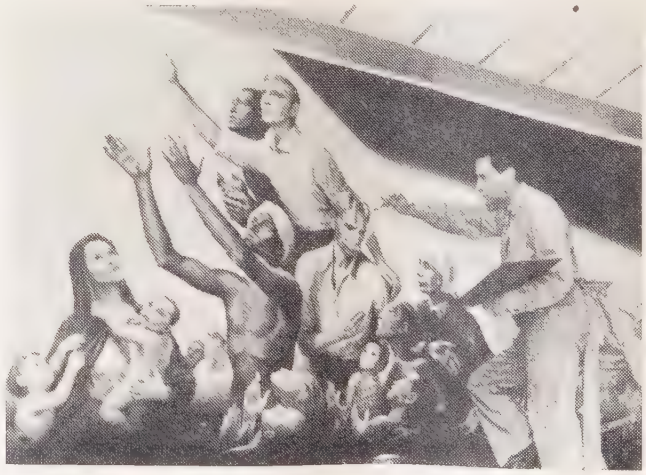
A warning that the need for trained Negro clergymen is not being met in the United States was given at the annual convention of the National Baptist Convention U.S.A., Inc., held in Memphis, Tennessee. The 4,500,000-member Convention is the largest Negro church body in the world.

Dr. E. Luther Cunningham, chairman of the Convention's com on theological education, told th gates that only about 96 Negr isters are being graduated eac from theological schools, while needed annually to fill the "This Convention has a respon to provide support for our sem that will enable them to provi excellent ministry for which w Dr. Cunningham said. "The im the Negro Baptist preacher ha ceptibly lessened in recent yea cause his preaching too seldom trates to the heart of our moral ma."

ARCHBISHOP SAYS "HALT"

Roman Catholic Archbishop F Schulte of Indianapolis has halte struction in the archdiocese for to permit parishes to concentr the reduction of existing deb made the announcement at a m of clergy in Indianapolis, at wh reported 163 new buildings ad the archdiocese in the past eight

MURAL REPRESENTS BROTHERHOOD



RNS Photo

This large mural, representing the concept of ever-developing brotherhood, de the lobby of the Building for Brotherhood at 43 West 57th St., New York, new quarters of the National Conference of Christians and Jews and the World Brot Movement. It was the product of Dean Fausett, New York artist, shown putti final touches to the painting. Most of the main figures are intentionally ano They stand for the many racial and ethnic groups which make up the family Two of the figures are actual people, Albert Schweitzer and Albert Einstein. Mr. said it seemed quite in order to paint actual portraits of "the man of God" "man of science, father of our atomic age." Reaching from the shadows are figures, hands, and faces, sometimes indefinable, pleading for release from pers and enslavement. The building will be dedicated in November.

ling to the *Indiana Catholic and* ', Archbishop Schulte's building m is "undoubtedly one of the mbitious of any diocese of com- e size in the country." There 7 parishes in the archdiocese. archbishop told the clergy that ildings were about 75% paid for, through ordinary collections, drives, or through the inter- ial lending agency. The indebt- which is to be reduced is an tion to banking institutions. Par- which have been raising funds ildings will have to wait until o begin.

OURI EXPANDS ENT PROGRAM

ew full-time student pastorates initiated this year by the Student e Commission of the Lutheran h—Missouri Synod, bringing the of such positions to 33. Clergy- have been named to four of the —the University of Toronto, e University and other colleges troit, Michigan State University, Western Michigan College. The ntment at Toronto was the first me campus minister in Canada. e Commission also established a eran chair of religion at the Uni- y of Illinois. Dr. Reuben W. , executive secretary of the pro- , said chapels and student centers ow under construction at Ohio State University, the University of Georgia, Washington State College, and the University of California's Davis campus. Other centers are being planned.

"We are returning to Martin Luther's concept of emphasis on lay Christianity in secular vocations," said Dr. Hahn in describing the program.

WORTHY OF NOTE . . .

Bishop Hanns Lilje of Hannover will preach the sermon at the opening service of the All-Africa Lutheran Conference at Marangu, Tanganyika on Sunday, Nov. 13. Other participants in the conference will be Dr. Fredrik A. Schiotz, Dr. Carl E. Lund-Quist, Dr. Franklin Clark Fry, Dr. George F. Hall. . . . The first Lutheran All-Asia Conference, scheduled in Madras, India, January 20-22, 1956, is expected to draw attendants from Malaya, Indonesia, Formosa, Hong Kong, Japan, New Guinea, Australia, and nine Indian Lutheran Churches. The general theme of the conference will be "Christian Evangelism in a New Asia." . . . A small group of Baptists from Russia probably will visit the U.S. next year, according to an announcement by the president of the Baptist World Alliance. . . . J. C. Penney, founder and board chairman of the company which bears his name, was honored on his 80th birthday by the Laymen's Movement for a Christian World, Inc. . . . A resolution calling upon other church bodies in South Africa to join it in petitioning the government to tighten present divorce laws was adopted by the General Assembly of the Presbyterian Church of South Africa at its annual meeting. . . . Church groups would be willing to have reduced plane fares for clergymen limited to airlines that operate without government subsidies, according to a spokesman for an organization representing the transportation directors of 22 Protestant denominations, and have advised Rep. J. Percy Priest (D.-Tenn.), Chairman of the House Interstate Commerce Committee, of that fact. Mr. Priest had indicated his interest in such an arrangement, during the last session of Congress.

CHURCH WOMEN GIVE RUGS TO U.N.

RNS Photo

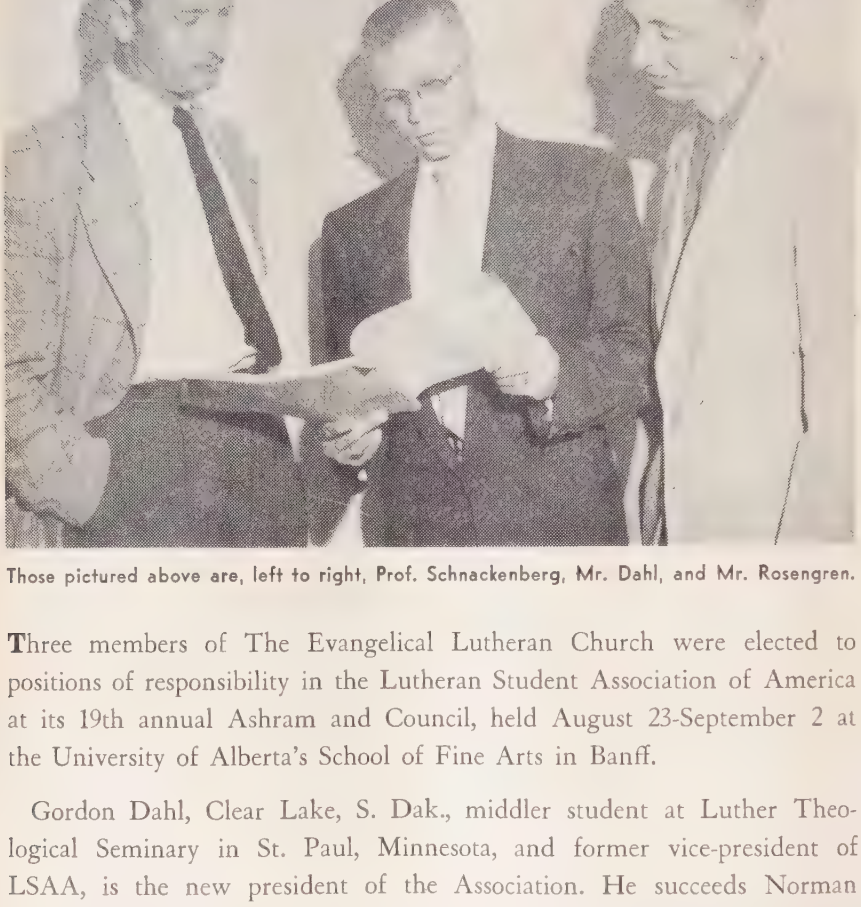
Dag Hammarskjold, secretary-general of the United Nations (third from left), admires one of three handwoven rugs presented to him by the women of the Presbyterian Church in the U.S.A. as a gift to the U.N. The rugs, 29 by 25 feet, were designed by Olga Anhazer Fisch, Hungarian-born refugee artist, and woven under her supervision in Ecuador by 12 Indian girls who worked 12 hours a day for six months to complete them. They are valued at $6,000 each and are similar to two rugs presented earlier to the U.N. by Ecuador. Standing beside the secretary-general are Mrs. J. R. Salisbury, president of the National Council of Presbyterian Women, and Ambassador Jose Vincente Trujillo, Ecuador's permanent representative to the United Nations. The other man is unidentified.

LUTHERAN-SPONSORED REFUGEE FAMILY

RNS Photo

nd Mrs Juluia Patz and their five children are shown upon their arrival in New York the 1953 Refugee Relief Act. The family, sponsored by the refugee service of the ran World Federation, was among a shipload of refugees to arrive on the transport, eral Langfitt." They will live on a farm operated by Frederick T. Tebbs, Jr., at gomery, Pa. An older daughter in the family came to this country in 1952 under ponsorship of the same family and is still employed in that household.

Schools and Colleges



Those pictured above are, left to right, Prof. Schnackenberg, Mr. Dahl, and Mr. Rosengren.

Three members of The Evangelical Lutheran Church were elected to positions of responsibility in the Lutheran Student Association of America at its 19th annual Ashram and Council, held August 23-September 2 at the University of Alberta's School of Fine Arts in Banff.

Gordon Dahl, Clear Lake, S. Dak., middler student at Luther Theological Seminary in St. Paul, Minnesota, and former vice-president of LSAA, is the new president of the Association. He succeeds Norman Hjelm, middler at Augustana Lutheran Seminary in Rock Island, Illinois. Dahl is a 1954 graduate of Augustana College, Sioux Falls, South Dakota, and a former president of LSAA's North Atlantic Region, comprising the Dakotas and northern Minnesota.

Professor Walter Schnackenberg, associate professor of history and political science at Pacific Lutheran College in Parkland, Washington, was re-elected to the post of national adviser.

Stanton Rosengren of Thief River Falls, Minnesota, a senior at Concordia College in Moorhead, Minnesota, and president of the North Central Region of LSAA for this year, was one of three regional presidents elected to the executive committee of the Association.

A fourth officer, who, as provided by LSAA's constitution, is a non-student, is Harold Ellison, re-elected to the office of treasurer. Ellison is affiliated with the Chicago Corporation, Chicago, and is president of a Chicago area Lutheran laymen's movement.

CAMPUS NEWS NOTES

The Rev. Robert W. Lutnes stalled Sunday, September 25 tor of the Pacific Lutheran student congregation. Dr. H. Pacific District president, rep The Evangelical Lutheran The Rev. F. J. Ahrendt, N District vice-president, represe American Lutheran Church; Rev. Carl W. Sodergren, C Conference vice-president, rep the Augustana Lutheran Chu service was held in the Chap torium on the PLC Campus.

*

Concordia College will obs founders' day and homecomi ber 20 to 23. Two of the feat unions will be for the class and for former members of th band.

Student chairmen of the ho ing are Martha Olson and Guthals, both of Minneapol Rev. Milton Grimsrud of F Montana, will give the hom sermon. The football game afternoon is with the Unive Minnesota, Duluth Branch.

*

The annual homecoming festi PLC will be held Friday and S October 14 and 15. Capt. Eu Lugibihl, USN, commanding of the Tacoma Naval Stati crown the queen. The footba Saturday afternoon will be p Tacoma's Lincoln Bowl agai tral Washington College.

*

The Reformation Day Services Fargo-Moorhead area will be the campus of Concordia Co the Gymnasium-Auditorium. Hanns Lilje, of Hannover, G will be the featured speaker rally to be held at 8:00 p.m., day, October 27, 1955. The service is sponsored by the churches of Fargo-Moorhead.

Within the E.L.C.

;ONS

ıe Rev. O. G. Aasen, Elbow Lake, ı., is presenting a half-hour devo- l broadcast in Norwegian every day at 11:30 A.M. over Station)E, Fergus Falls, Minn. The pres- broadcasting season marks Pastor n's twenty-ninth consecutive year ıe radio ministry.

ıe Rev. J. Glad, who is to serve ıe of the pastors of the Norwegian ion of Trinity Lutheran Church, klyn, New York, began his work ember 18. Pastor Glad is a pastor ıe Church of Norway. His arrival Trinity was somewhat delayed be- e of difficulty in securing trans- ation from Norway.

he Rev. Ivan B. Fagre will be serv- West Norway Lake Church, Sun- , Minn., on a part-time basis while hing speech at Luther Theological inary the coming months. The res will be leaving for the foreign ion field in Japan next summer.

fr. Arlan Johnson, Grand Forks, Dak., a student preparing for the istry, will be serving the Warwick, Dak., parish temporarily. He began work September 11. Former pastor he parish is the **Rev. Carl A. Carl-**, now pastor at Timber Lake, S. .

The Rev. J. P. Worthington is now doing graduate work at New York University, specializing in the field of Religious Education. Pastor Worthington's address is 72 71st St., Brooklyn 9, N. Y.

Dr. Herman E. Jorgensen, editor of **Lutheraneren** and news editor of **Lutheran Herald,** preached at morning worship Sept. 25 at Trinity Church, Flushing, N. Y.

The Rev. and Mrs. O. A. Jordahl were honored during the summer by the three congregations of their parish at Finley, N. Dak., the occasion being their 25th wedding anniversary and the 25th anniversary of Pastor Jordahl's ordination. The parish presented their pastor and wife a new car.

The Rev. Martin Knutson, formerly pastor at Kyle, Saskatchewan, Canada, was installed Sept. 4 as pastor of Goshen Church, Matsqui, B. C. Installing officer was the Rev. I. J. Saugen.

DISTRICTS

South Central

Rembrandt, Iowa. The Rev. Joel Jorgenson was installed as pastor of Our Savior's Church Sept. 4. A former pastor of the parish, the Rev. Theo. Lerud, Osakis, Minn., performed the act of installation. Pastor Jorgenson formerly served the parish at Scarville, Iowa.

OBITUARIES

David L. Jacobson

David L. Jacobson, long time member of Bethlehem Lutheran Church, Minneapolis, died Sept. 15. Funeral services were held at Bethlehem. Mr. Jacobson was born Jan. 19, 1875, the son of pioneer Norwegian Americans. He graduated from the School of Pharmacy, University of Minnesota, 1899. Oct. 15, 1902, he married Anna Hage, who died Oct. 15, 1951. Survivors include his second wife Linna, one son, John H., Sioux Falls, S. Dak., and three grandchildren; also a brother, the Rev. Otto Jacobson, Kenyon, Minn., and one sister, Mrs. Signe Bakken, also of Kenyon.

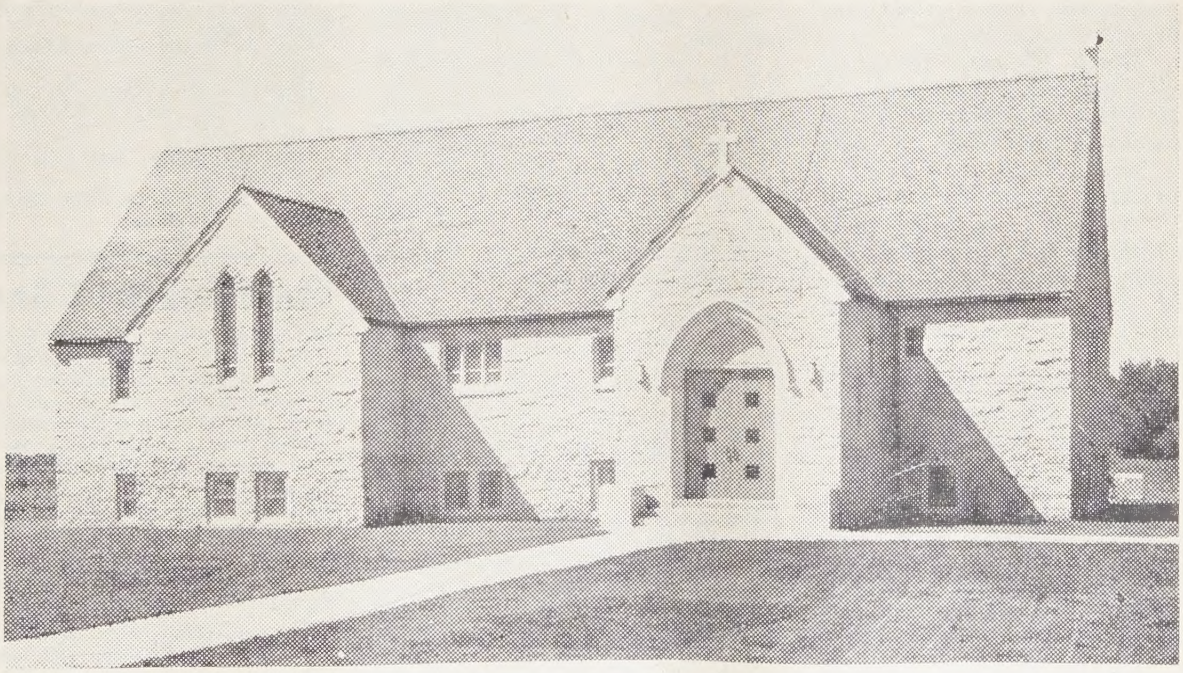
ANNOUNCEMENTS

Wanted—Six used black choir gowns. Write to Mrs. Victor Kraabel, Belgrade, Minn.

Choir Robes for Sale—35 choir robes (black, sleeveless cassocks with white surplices) for sale at a nominal price. Write to Mrs. Jack Sirevog, Box 635, Ketchikan, Alaska.

Family now temporarily in Minneapolis, going to Foreign Mission fields,

BETHEL CHURCH, VINJE, IOWA



As noted in an earlier issue (September 13), Bethel Church of Vinje, Iowa, pictured above, was dedicated August 28.

wishes to obtain used children's phonograph records, hymns, and other good music, all speeds. Phone Lincoln 2433, Mr. Earl Erickson, 228 Clifton Ave., Minneapolis 3, Minn.

Lutheran Bible Institute, Minneapolis, announces Monday evening classes beginning October 3, one session 7:30-8:25, the other 8:30-9:30. Speaker at the first session will be Dean Fagerberg, at the second, Miss Oletta Wald.

Price Reduced

The Alumni of Lutheran Normal School, meeting Sept. 15, voted to reduce the price of the "Memorial History" written by Prof. S. A. Jordahl, from $4.00 to $3.00. The volume may be had by writing to the author at 1002 So. 7th St, Moorhead, Minn.

WMF Conventions

Milwaukee Circuit, Oct. 13, Mt. Hope Church, 8633 **W. Becher St., Milwaukee.** Speaker: Mrs. O. G. Malmin.

Goose River Circuit, Oct. 14, West Union Church near **Aneta, N. Dak.** Speaker: Miss Judith Knutson.

Clearwater Circuit, First Lutheran Church, **Clearbrook, Minn.,** Oct. 14. Speakers: The Rev. E. B. Holte, Missionaries Mrs. Almer Fenner, Brazil; and Mrs. Knute Jore, Missionary to the Indians.

Lemonweir Circuit, Our Savior's Church, **Elroy, Wis.,** October 12. Speakers: The Rev. Leon Holm and Mrs. M. A. Kjeseth.

Milaca Circuit, Staples, Minn., Oct. 16. Speaker: Mrs. Oscar Branstad, General President of the WMF.

Mt. Horeb Circuit, Bethlehem Church, **Edmund, Wis.,** Oct. 11. Speakers: Mrs. Oscar Branstad, General President of the WMF, and Mrs. M. A. Kjeseth. Since this is the 25th anniversary of the circuit organization, all past presidents are invited to be present and participate.

Hudson Circuit, West Immanuel Church, 7 miles north of **Star Prairie, Wisconsin,** Oct. 11. Speaker: Dr. Tillman Sogge.

Albert Lea Circuit, West Freeborn Church, Oct. 11. Speakers: Pastors Hjalmar Astrup, M. S. Knutson, and Carl M. Hanson.

OCTOBER 31 IS REFORMATION DAY

This means special services, rallies, and other observances in many Protestant churches. The filmstrip on Martin Luther would help any church bring this occasion back to life. This year a recording (33 1/3 RPM) has been added to help make the filmstrip more living and real. Voices and music from the original are included. Running time for the filmstrip is approximately 20 minutes.

Remember, this filmstrip can be used the year around for: Bible classes, Sunday school classes, and teachers' meetings, vacation Bible schools, church membership classes, etc.

Though the recording is new the filmstrip is the same. Churches that purchased the filmstrip last year can now add the recording to make their set complete.

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Stuart Barstad, Chaplains School, Lackland AFB, San Antonio, Tex. 9-1-55

A. A. Berstad, 202 8th St. W., Calgary, Alta., Can. 10-8-55

David M. Bey, Pigeon Falls, Wis. 10-1-55

O. C. Brenna, 2316 5th St. S.W., Rochester, Minn. 7-20-55

Justin Flak, 6 Ranch Lane, Levittown, L. I., N. Y., 9-11-55

A. Fortney, 106 Prospect Ave., Stoughton, Wis. 9-6-55

Luther T. Gabrielson, Hqs. 6400th Air Base Grp., Officers Mail Room, Box 255, APO 323, San Francisco, Calif. 9-1-55

S. Gjerde, 114 N. 8th St., Estherville, Iowa 9-1-55

Paul A. Hanson, c/o Vinje Lutheran, Willmar, Minn.

N. J. Holm, 1518 S. 14th St., Fargo, N. Dak. 9-6-55

Robert L. Johnson, Nkoranga Luth. Mission, P. O. Usa River, Box 9, Tanganyika, E. Africa 9-1-55

Wallace O. Klandrud, Chaplains School, Lackland AFB, San Antonio, Tex. 9-1-55

John O. Larsgaard, 441st AAA Bn. (M), Fort Cronkhite, Calif. 9-1-55

Gerald L. Lundby, No. 5, Lane 5, Kung Yuan Road, Tainan, Taiwan 9-6-55

Rolf A. Normann, 1109 9th, Helena, Mont. 9-7-55

Paul Nostbakken, 55 Rue Monge, Paris 5, France 9-6-55

Harold L. Olson, c/o Foreign Mission Office, 422 S. 5th St., Minneapolis 15, Minn.

Paul A. Roe, Chaplains School, Lackland AFB, San Antonio, Tex. 9-1-55

Merlin Seal, 1100 E. Superior St., Duluth, Minn. 9-1-55

James W. Smith, Chaplains School, Lackland AFB, San Antonio, Tex. 9-1-55

O. P. Stavaas, 212 Wiggins, Saskatoon, Sask., Can. 9-1-55

H. Storaasli, 741 29th St., Astoria, Ore. 9-1-55

H. A. Strand, Wayne, Alta., Can. 10-1-55

S. J. Thompson, 1710 N. Central Park Ave., Chicago 47, Ill. 11-1-55

Alfred S. Waters, Jr., USS Renshaw 499, Com Cort Des Div Twelve, F Francisco, Calif. 9-1-55

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Ray M. Williams, 1107 Lake Bl midji, Minn. 11-13-55

Marvin A. Berkeland, Paynesville 11-13-55

Judson L. Crary, Post Chapel, For Wash. 9-15-55

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G. O. Gronseth, 1128 River Roa dom, Minn. 8-30-55

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J. M. Moe, 1406 14th St. N., M Minn. 8-26-55

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Ludwig H. Siqueland, Rt. 1, St Wash., 8-1-55

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Lutheran Activity on the Mission Front . . .

LUTHERAN WORLD MISSIONS

Edited by Andrew S. Burgess

A report from the Lutheran church groups and missionary societies in America that sponsor some 1,650 missionaries abroad. Spokesmen from each of the fourteen groups give the background, development and progress of the various fields. Maps, statistics, a directory of Foreign Missions boards, and related information make this an important source of reference in Lutheran churches.

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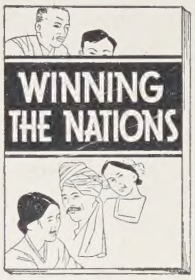

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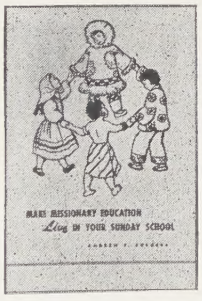

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EVER ONE GOD

BY ROBERT W. LUTNES

Have you ever considered what life must have been like in a refugee camp for displaced persons? . . . with its continuous succession of human tragedy through separation . . . the numbing, haunting fear of being "caught" again . . . the faint, flickering hope of some day being completely free in a new land of promise?

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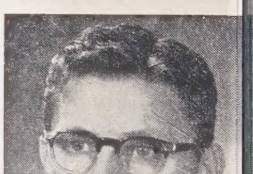

Author Lutnes w
among the Displaced Perso
Germany for the Lutheran W
Federation. It was here he t
the settings, the conflicts an
atmosphere which he com
to make this powerful novel
has also been active in ref
and resettlement work in
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Robert W. Lutnes is past
the student congregation a
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